# This is what Sahaj Marg is

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Sahaj Marg is a way of life where meditation, at the beginning, is something you do in the morning, in the evening, and at night before going to bed. But slowly that meditative state must become something natural to you through the waking and sleeping hours, that means twenty-four hours a day. When *that* stage is reached, you will find that all your actions conform to divine requirements– we live the divine life in the way that it has to be done, and it is a natural thing.

It is in the mind that all evil originates, all good also originates. As the Vedas say, the mind alone is responsible for our uplift as well as for our downfall.

Sahaj Marg takes the mind for its field of action, the mind, the intellect – this composite which gives us all the thoughts that we have and is very essential. That has to be regulated. And what do we do to regulate it? We use the heart. We meditate on the heart, not on the mind. From here, from the heart, the education spreads out. Slowly the mind becomes subordinate to the heart.

Mind thinks. It has no moral values, it has no ethical values – it gives us thoughts.

Heart  brings in the morality, the ethics of any situation. Therefore heart is the governor. This mind is the governed, though it provides all the information.

There are two important reasons why we do meditation on the heart. The Lord resides in our heart. It is from heart that the blood circulation starts. So when you purify this heart and you meditate on the heart, it is as if this divinized blood flows through our whole system, divinising the system, like it carries oxygen to all organs of the body.

Slowly the divine voice of the conscience, begins to weakly, feebly, tell us, ‘Brother, halt,’ when we are taking a doubtful step. If you listen to that, it becomes progressively stronger and stronger until one day you hear nothing but this heart. From that day you can say, ‘I am working under divine guidance. It has taken over. I am no more in the picture except as an instrument of this heart.

The heart uses this whole corporeal system as its vehicle to do the work that has to be done in this world for two reasons. One, is for our own personal growth, transcendence, divinization perhaps – ultimately if we persist; and the other, to help society to become that which my Master wants us to become. So this is like a lamp that we hold. The lamp is for you to find your way in the darkness, but it also helps those who follow you. No lamp works for you alone. You may light a candle in your room as a student, but four other students can study by its light. Sahaj Marg is therefore universal in its application. When you grow, others grow who are near you.

When you water grass, weeds are also watered. Therefore comes the need for cleaning. That which is not necessary has to be removed. So we have the aspect of cleaning in the daily practice.

And, because it's a path towards divinization, we need to pray also because we need divine guidance, divine help, divine assistance, and eventually let the Divine take us over.

You want to wake up at six, you wake up at six – your will is strengthened. You wake up at seven – your will is weakened. Next day, seven will become eight. And then someone has  to throw a bucket of cold water on you to wake you up, and then everything goes wrong.

If you cannot start properly the first step of life every day, which is the morning, you will never do anything properly. The first step is always the most important step, because the second step comes only after the first step. Like they say, every journey begins on your doorstep.

It's not enough to make decisions. Do you carry them out? I know people who say, 'Sir, tomorrow I will' and that tomorrow never comes. Because between now and tomorrow is twenty-four hours of possible weakness, of possible diversion from the way, and possibly totally forgetting what it's all about.

Make use of your sleep. Make it a conscious sleep. Don't sleep like a brute or like an animal, snoring away. Sleep consciously. Sleep in the awareness that divine presence which is there twenty-four hours; Respect that presence and contribute to that!

If you meditate at home, systematically, regularly, in the way it is specified, with devotion, with dedication – your house is an ashram. It is meditation that creates an ashram. Remember this. A kitchen is where you cook food. So we should not mistake the place for the activity. The activity is what governs the place.

if you do what you have to do, meditate day after day after day, the whole structure, everything surrounding, it begins not just to vibrate, but releases a sort of a vibration which slowly permeates the atmosphere around. And then the village becomes divinized, the town becomes divinized, the country becomes divinized, the world becomes divinized. That is how this spreads.

We have a dual duty- one to ourselves, one to our society. Our society is humanity. Mankind is one, humanity is one. Therefore we are a brotherhood of human beings. We must love each other, honor each other, cherish each other.

Excerpt from the talk given by

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